

FORMULA

FOR THE

GOVERNMENT AND DISCIPLINE

OF THE

SCHWENKFELDER CHURCH

PUBLISHED BY

THE GENERAL CONFERENCE

1912

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OF THE
SCHWENKFELDER CHURCH

BEING A PART OF THE CHURCH MANUAL
REVISED 1911

PUBLISHED BY
THE GENERAL CONFERENCE

1912



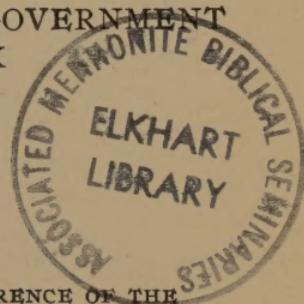
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THE
CHURCH MANUAL
OF THE
SCHWENKFELDER CHURCH

CONTAINING
HISTORICAL REMARKS
DOCTRINAL STANDARDS
THE CATECHISM
THE DIRECTORY OF WORSHIP
FORMULA OF GOVERNMENT
APPENDIX

AUTHORIZED BY THE GENERAL CONFERENCE OF THE
SCHWENKFELDER CHURCH, MAY, 1898



PUBLISHED BY
THE GENERAL CONFERENCE

PREFACE

On the 17th of August, 1782, forty-one men, known as "Schwenkfelders," met in "Coschehoppe," and after due deliberation subscribed to a paper, popularly known as the *Constitution*, which had been previously drawn up by Rev. Christopher Schultz, and thus laid the organic foundation of the Schwenkfelder Church as at present constituted.

Prior to the year 1851 the affairs of the Church or "Society" were carried on without a printed form of Church Laws, the "Constitution" and "By-Laws" being of course preserved in the proper records of the Church. The increasing demand and necessity for a change were met at that time under the leadership of Rev. Joshua Schultz, who compiled and drafted the "Constitution" of the Schwenkfelder Church, and also "By-Laws," which were unanimously accepted and adopted October 19, 1850, and published in 1851 under his editorship. An English translation appeared in 1882.

In 1894, the General Conference, for the purpose of revising and amending the Constitution, designated the ministers as a committee, with power to increase its membership by the appointment of five additional members. By subsequent Conference action, the Moderators and Secretaries were added to the Committee. The Revision Committee as thus organized made various reports to the General Conference, and drafted the formula of 1898, subsequently revised in 1901.

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At the General Conference of May 16, 1908, a further revision of the formula was urged and accordingly a committee of five was appointed, to designate who is to have the authority to appropriate the money of the Charity Fund, and to correct conflicting statements in the articles relating to its administration.

This Committee, after deliberating upon the duties in hand, requested the General Conference of October 17, 1908, for greater scope of authority, so as to be empowered to revise the administrative articles of our Church, and also that two more members be added to the Committee.

The Conference granted the request and the enlarged Revision Committee of seven members at once addressed itself to what it deemed the fundamental requisite, namely, the incorporation of the Schwenkfelder Church as a whole, thus forming a more perfect ecclesiastical organization having jurisdiction over the various departments subsidiary to it; and also to systematize and centralize the holding of Trust Funds. The Church thus being legally organized under a charter, the formulation of By-Laws for the administration of its various activities followed naturally.

The Committee in the progress of its work gave partial reports to the Special General Conference of November 16, 1908, and to the General Conference of May and that of October 1909. The fruits of the work resulted in the Charter and By-Laws of the Schwenkfelder Church, and the addition and amplification of material consistent with the growing needs and opportunities of the Church.

Church formulas necessarily change with changing conditions, whereas fundamental principles remain the same. Therefore this formula should not be viewed as an end in itself, but as a means to the end in view—"to glorify God and promote the general welfare of each member." We may expect that errors will lurk in our work, but we trust

that a sympathetic and enlightened Christian love will remedy and remove them. The Committee urges that every member will make an earnest effort, according to the provisions embodied in the formula, to help secure and maintain the equal rights of all and the highest development of the Church.

"Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and forever.
Amen."

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The Formula

For The
Government of the
SCHWENKFELDER CHURCH

CHAPTER I

**The Constitution or Fundamental Principles as Adopted
in 1782**

ARTICLE I.

Every person who desires to be a member of this Church should be concerned about a proper foundation and a true ideal, upon which the Church shall rest established in all things, and in accordance with which all the members shall be united.

ARTICLE II.

All those who would be members of this denomination should build on this foundation, and in all their conduct strive towards this ideal, as the goal set before them to be realized by becoming zeal and energy.

ARTICLE III.

In the Divine Nature one first beholds Love as that noble outflowing virtue, or inherent power, which binds together God and man. All those who wish to take sure

steps toward the realization of this ideal must, first of all, form and maintain their union by this bond of perfection among themselves.

ARTICLE IV.

If they build on this fundamental principle of the Divine Nature, namely Love, then their single and immovable aim will and ought to be to glorify God, and to promote the welfare of each member.

ARTICLE V.

In order to attain their purpose, their first care will be directed toward the proper arrangement of public worship which flows out of this fundamental principle and agrees with this ideal.

ARTICLE VI.

The Gospel, or Word of God, is the treasure which the Lord Jesus Christ gave to His Apostles, and commanded that through it the nations of the world be called to faith and gathered together, and after being gathered they should be constantly nurtured and guided. It is the most important instrument in public worship and the rule of all its services.

ARTICLE VII.

It follows, then, that they must not only possess this treasure but they must also diligently see to it that the Word of God is preserved and practiced by them in purity and simplicity; for without this they can neither be nor remain a Christian people.

ARTICLE VIII.

From this it follows that there must be those among them who understand the Gospel, who practice it in their lives and who can expound it; otherwise, it will be only a dead letter instead of a life-giving and edifying power. To this end the position and importance of the Ministry becomes apparent.

ARTICLE IX.

An unceasing effort must also be made to arrange for the instruction of the young in the useful knowledge imparted in the schools and in that divine wisdom obtained from a study of the word of God in the home and the church. thus may the youth, imbued with the doctrine of the Scriptures and fortified by their precepts, grow in grace and strength.

ARTICLE X.

Regular voluntary gatherings for public worship at a fixed time and place is a matter of mutual concern.

ARTICLE XI.

Next to the arrangement for public worship and the proclamation of the Word of God, a religious body, if it would attain its object, should observe a proper discipline among its members so that a guard may be set against the inroads of error; that proper conduct may be maintained in all dealings and relations; that the hand of mutual helpfulness may be extended under all circumstances; and that virtue and good morals may be promoted.

ARTICLE XII.

A religious body needs fixed rules and regulations by means of which it is able to know who belongs to its so-

cietiy. All records which will show each enactment and mutual agreement in matters of discipline, must be carefully kept; thus by everyone conforming to them there will be no excuse for ignorance.

ARTICLE XIII.

Since good rules are necessary in the exercise of proper discipline, the revealed will of God as contained in the Ten Commandments, in their complete and perfect sense will be the best and most adequate means for the promotion of good conduct and morals, for defence against error, and for discriminating between good and evil.

ARTICLE XIV.

Moreover, in conformity to the purpose and enactments of the Church, useful and proper regulations should be provided, so that fitting order and decorum may be observed in the various ceremonies and services under the auspices of the Church, such as:—Infant Consecration, Baptism, Marriage, etc.

ARTICLE XV.

In the practice and maintenance of such discipline and regulations, differences of opinion will almost invariably arise; but a Christian forbearance and openmindedness will know how to compose and conciliate them. It, therefore, becomes necessary to have faithful leaders, whose office it will be to promote the things that make for order and efficiency.

ARTICLE XVI.

That the officers may be enabled to secure a proper discipline in the administration of the affairs of the Church and to insure the integrity of its life, it devolves upon

every member to earnestly co-operate with them, so that it may be successfully defended against the assaults of error within and without, thereby establishing its peace and prosperity.

ARTICLE XVII.

Certain Conferences should also be appointed as time and circumstances may demand, so that by supervising its organizations and arrangements, and by determining what is the best course to pursue in matters that are doubtful and uncertain, the general welfare of the Church and the larger interests of the Kingdom may be promoted.

CHAPTER II

The Church Charter.

To the Honorable the Judges of the Court of Common
Pleas of Montgomery County, Pennsylvania S. C.

In compliance with the requirements of an Act of the General Assembly, entitled, "An Act to Provide for the Incorporation and Regulation of Certain Corporations," approved the 29th day of April, A. D., 1874, and the several supplements thereto, the undersigned, all of whom are citizens of the Commonwealth of Pennsylvania, having associated themselves together for the support of public worship, and desiring to be incorporated according to law, do hereby certify that:

FIRST. The name of the proposed corporation is THE SCHWENKFELDER CHURCH.

SECOND. The purpose of said corporation is the support of the public worship of Almighty God, according to the faith, doctrine, discipline and usages of the Schwenkfelder denomination.

THIRD. The business of said corporation is to be transacted in Norristown, in the County of Montgomery, in said Commonwealth.

FOURTH. Said corporation is to have perpetual existence.

FIFTH. The number of trustees of said corporation is fixed at nine, a majority of whom shall be lay members. The names and residences of those who are chosen for the first year are:

Edwin K. Schultz, Boyertown, Berks Co., President
Daniel M. Anders, Lower Providence, Montg. Co., Sec'y.
Adam Krauss, E. Greenville, Montg. Co., Treasurer.

Benneville S. Schultz, Hereford, Berks Co.

Hiram K. Kriebel, Towamencin Township, Montg. Co.

Jacob D. Heebner, Norriton Township, Montg. Co.

James M. Anders, Philadelphia, Pa.

George K. Heebner, Philadelphia, Pa.

Harry C. Miles, Philadelphia, Pa.

SIXTH. The yearly income of said corporation, other than that derived from real estate, shall not exceed the sum of ten thousand dollars.

SEVENTH. All property, real or personal, belonging to said corporation, or which may be bequeathed, devised or conveyed to said corporation shall be taken, held and enure thereto, subject to the control and disposition of the lay members thereof, or such constituted officers or representatives of the same as shall be composed of a majority of lay members, (citizens of the Commonwealth), having a controlling power according to the rules, regulations, usages or corporate requirements of said corporation.

Witness our hands and seals this thirteenth day of June, One Thousand Nine Hundred and Nine.

Edwin K. Schultz, Boyertown, Berks Co [Seal]
Daniel H. Anders, Lower Providence, Montg. Co. Pa. [Seal]

Adam S. Krauss, E. Greenville, Montg. Co., Pa., .. [Seal]
Benneville S. Schultz, Hereford, Pa. [Seal]
Jacob D. Heebner, Norriton Township, Pa. [Seal]
Harvey K. Heebner, 2509 N. 30th St., Philadelphia, Pa. [Seal]

Harry C. Miles, 2517 Douglas St. Philadelphia, Pa., [Seal]
George K. Heebner, 3226 Monument Ave., Phila., Pa. [Seal]

Hiram K. Kriebel, Towamencin Township, Pa., Lansdale, R. F. D. No 1, [Seal]
Samuel K. Anders, 605 Swede St., Norristown, Pa. [Seal]

George K. Meschter, Worcester, Pa. [Seal]
John H. Schultz, Norriton Township, Pa. [Seal]
James M. Anders, Philadelphia, Pa. [Seal]

Commonwealth of Pennsylvania |
County of Montgomery, | ss

Before me, the subscriber, a Notary Public, in and for said Commonwealth, residing at Norristown, said County, personally appeared Daniel M. Anders, Jacob D. Heebner and Edwin S. Anders, three of the subscribers to the above and foregoing Certificate of incorporation of THE SCHWENKFELDER CHURCH, and in due form of Law, acknowledge the same to be their act and deed.

Witness my hand and official seal this third day of July, A. D., 1909.

Signed

Geo. K. Brecht,

Notary Public. (Seal)

Commission expires Feb. 12, 1913.

County of Montgomery, ss

Filed in the office of the Prothonotary of the Court of Common Pleas in and for said County of Montgomery, this twenty-ninth day of September, A. D., 1909.

In the Court of Common Pleas of Montgomery County.

In the matter of the Incorporation of "The
Schwenkfelder Church."

And now this 25th day of October, A. D., 1909 the within certificate of incorporation having been on file in the office of the Prothonotary of said Court since September 29th, 1909 and due proof of publication of notice of

this application as required by the Act of Assembly and rules of Court being herewith presented, I hereby certify that I have perused and examined said instrument and find the same to be in proper form and within the specified purposes of corporations of the first class according to Section 2, of the Act of April 29, 1874, entitled "An Act to Provide for the Incorporation and Regulation of Corporations and the supplements thereto, and that the purposes of said Corporation are lawful and not injurious to the community, on motion of Geo. K. Brecht, Esq., on behalf of the petitioners it is therefore ordered and decreed that said Charter be approved, and it is hereby approved and that upon the recording of said Charter and its Endorsements and this Order in the office of the Recorder of Deeds, in and for said County the subscribers thereto and their associates shall thenceforth be a Corporation for the purpose and upon the terms and under the name of THE SCHWENKFELDER CHURCH as in said application stated.

By the Court

H. K. Weand, Judge

Recorder Oct. 27, 1909

in Misc. Book No. 71, page 172, etc.

CHAPTER III

The General Conference: By-Laws and Order of Business

MEMBERSHIP

1. Any person who is a member in good standing in any church, congregation or mission of the Schwenkfelder faith shall be a member of THE SCHWENKFELDER CHURCH.

MEETINGS.

2. The meeting of the members of THE SCHWENKFELDER CHURCH shall be denominated the General Conference; the assembly of the members of a local church or congregation shall be known as a "District Conference."

3. The annual meeting of the General Conference of the Schwenkfelder Church shall be held on the third Saturday of May, at which time the regular officers of the Church shall be elected; another regular General Conference shall be held on the third Saturday of October each year at such place as the preceding Conference shall determine.

4. General Conference shall be held in one of the local church buildings, unless otherwise directed by a majority vote of a General Conference.

5. The meeting of the General Conference shall be announced at all the regular church services which are held in the several Districts on the two Sundays immediately preceding the time of meeting.

6. Special General Conference may be held at the call of the Moderator, at such time and place as he may de-

signate; special General Conference must be called at the written request of at least twenty-five members of the Church. Notice of the special General Conferences shall be given at the services in each of the "Districts" on two Sundays immediately preceding the time of meeting.

QUORUM.

7. Fifty members shall constitute a quorum.

ELECTION.

8. All members, irrespective of age or sex, shall have equal rights and privileges in General Conference, but in the matter of election of Trustees and other officers, as well as in all matters which deal with the temporalities of the church, only those who are of full age shall be entitled to vote.

OFFICERS: TRUSTEES.

9. The Officers of the Schwenfelder Church shall consist of a Moderator, a Secretary and a Treasurer, who shall be ex-officio members of the Board of Trustees and shall be respectively President, Secretary, and Treasurer of the Board of Trustees; and also six other persons to serve as Trustees. These nine persons shall constitute the Board of Trustees of The Schwenfelder Church.

10. Vacancies in the Trusteeship, or official positions in the Board of Trustees, may be filled by the remaining members of the Board, until the next annual meeting of General Conference, when successors shall be elected.

11. The number of the Trustees may be changed at any time by General Conference, but the number shall be so fixed that besides the Moderator, Secretary and Treasurer, there shall be in the Board, at least two Trustees from the membership of each local congregation.

12. The Trustees may be elected from candidates nominated by the local churches, or congregations, at their

"District" Conferences held next prior to the time of the annual General Conference.

OTHER OFFICERS

13. General Conference shall also elect Managers of the Charity Fund, members of the Board of Publication, Trustees of Perkiomen Seminary, members of the Mission Board, and such other officers and committees as shall from time to time be found necessary for the proper and expeditious transaction of the temporal affairs of the church.

NUMBER ELECTED ANNUALLY

14. The number of church officers and members of the various Church Boards, to be elected at the annual meeting or Spring General Conference of The Schwenkfelder Church, are as follows:—One Moderator, one Secretary, one Treasurer, two Trustees from each "District" or local Church, one Manager of the Charity Fund, one Member of the Board of Publication, one Member of the Mission Board, and four Trustees of Perkiomen Seminary.

15. The above officials shall be elected by ballot at the regular annual General Conference in May, and shall serve for the following terms or until their successors are duly elected:—the Moderator, Secretary, Treasurer, and Trustees for one year; one Manager of the Charity Fund for five years; one Member of the Board of Publication for seven years; one Member of the Mission Board for seven years; and four Trustees of Perkiomen Seminary for four years.

DUTIES OF OFFICERS: MODERATOR.

16. The Moderator shall preside at all General Conferences and at meetings of the Board of Trustees, and his duties shall be those usually pertaining to the office of such presiding officer; he shall sign all orders on the Treasurer

regularly granted; he shall sign for THE SCHWENKFELDER CHURCH, or for the Board of Trustees, all deeds, instruments of writing, documents and legal papers requiring corporate execution, and shall affix the corporate seal whenever necessary. General Conference may designate some other person to do the corporate execution in special circumstances.

SECRETARY.

17. The Secretary shall keep faithful and accurate records of the proceedings of General Conference, and of the Board of Trustees, preserve all papers and books, etc., entrusted to his care as Secretary, do all official writing not otherwise provided for, and perform such other duties as Conference may from time to time designate. He shall attest the execution of all papers requiring corporate execution. Conference may designate some other person to attest in special cases.

TREASURER.

18. The Treasurer shall have charge and custody of all moneys, securities, etc., belonging to THE SCHWENKFELDER CHURCH, for which no other provision is made.

(a) He shall pay all orders for which there are funds, signed by the President of the Board of Trustees and attested by the Secretary, which have been regularly granted; he shall keep just and correct books of accounts, and make written report to the Board of Trustees, who shall make a written report to the May General Conference.

(b) Church moneys deposited by him, or accounts kept, shall be in his name, as the Treasurer of THE SCHWENKFELDER CHURCH.

(c) He shall transfer to his successor in office, when duly qualified to receive same, all books, papers, funds, se-

curities, etc., in his possession belonging to the Church.

(d) Should General Conference or the Board of Trustees so decide, he may be required to give bond, with security, in such amount as they shall determine upon, and to be approved by the Board of Trustees.

DUTIES OF TRUSTEES.

19. Within one month after election, the Trustees shall meet to organize; they shall elect such other officers and appoint such committees, provision for which is not otherwise made, as they shall deem needful for the proper transaction of the Business of the Church and Board. Such other meetings shall be arranged for by them as they shall consider necessary. They may make rules and regulations for the conduct of business not inconsistent with the regulations of the Church, nor with the law. Generally, they shall exercise such powers as are vested in them by Law, and by Conference.

20. A majority of the Board shall constitute a quorum.

21. The Trustees shall have charge of all the Church property for which no other provision has been made by the regulations of the Church or by General Conference. They shall have charge of the purchase of property and the improvement and repair of buildings and grounds. They shall have charge of all trust funds, which are not specifically placed in the hands of some other person or body, care being taken to administer distinct funds separately. Funds in their hands may be invested safely as they may determine or Conference direct.

22. The Trustees of the different "Districts" or local churches may be designated to act as sub-committees to look after the property of the local churches and to make such provision for the maintenance and improvement of the local churches as may be necessary.

REAL ESTATE.

23. The Trustees shall make report in writing to the May Annual Conference of their transactions during the preceding year of the state of property, and of such matters as they shall think necessary to be undertaken for the welfare of the Church.

24. All church real-estate and investments shall be taken in the corporate name of the Church, unless provision is made in the regulations of the church, or by direction of the Conference, that the title shall be taken in some other way in special cases or circumstances.

25. No real-estate shall be sold, disposed of, or encumbered without the direction or approval of General Conference.

NOMINATING COMMITTEE

26. A Nominating Committee composed of seven members shall be appointed by the Moderator at the Fall General Conference each year, who shall make nominations for all offices to be filled by General Conference.

(a) The Committee shall be composed as follows: One manager of the Charity Fund, one member of the Board of Publication, one member of the Mission Board, and four Trustees of Perkiomen Seminary.

(b) The Committee named at the Fall General Conference of 1911 shall be composed of the members of the above-named Boards whose terms of office expire in 1913, and they shall submit their report at the Spring General Conference in May, 1912, in connection with the election of officers; and the Committee named at the Fall Conference of 1912 shall be composed of the members of the above-named Boards whose terms shall expire in 1914, who shall report at the Spring Conference of 1913, and so on from year to year.

(c) The nominations made by this Committee shall not prevent the members of General Conference from nominating or voting for any other person of their choice.

(d) A majority of the Committee shall constitute a quorum.

AUDITING COMMITTEE.

27. At the Fall General Conference, the Moderator shall appoint an Auditing Committee of three persons, who shall audit the accounts of the Treasurer and of others who have charge of moneys and securities of the Schwenkfelder Church, at the end of the financial year, which Committee shall make report at the next General Conference, or they may report at a special Conference.

FINANCIAL YEAR.

28. In all financial accounts, the year shall date from the first of January.

ORDER OF BUSINESS

29. A. Reports shall be made to the General Spring Conference:—

- a. From each District Conference, giving,
 1. Membership, Admissions, Deaths, etc.
 2. Sunday School work.
 3. Catechetical Instruction.
 4. Contributions to Charitable and Missionary Purposes.
- b. From Mission Board.
- c. From Charity Fund.
- d. From Educational Institutions.
- e. From Board of Publication, etc., etc.

B. Order of Business:

1. Calling to order by Moderator.
2. Opening exercise conducted by a minister.
3. Reading of Minutes.

4. Reports from District Conferences.
5. Reports of Standing Committees and Officers.
6. Reports of Special Committees.
7. Election of Officers.
8. Unfinished Business.
9. New Business.
10. Closing Exercises.
11. Adjournment.

30. All rights and powers not specifically delegated to the "District" Conference are hereby reserved for General Conference.

AMENDMENTS.

31. Amendments to the Manual of the Church shall be made as follows:—The proposed change is to be laid before the General Conference at one of its regular sessions, or at a Special General Conference regularly called. The matter shall then lie over till the next regular General Conference, at which time the subject shall be considered, and upon two-thirds vote of those present favoring it, the change shall be adopted, provided, however, that a period of at least one calendar month shall have elapsed between the Conference at which the change was proposed and the Conference at which it is finally considered.

CHAPTER IV

District Conference

1. The District Conference shall be composed of the members of the local Church, and it shall have jurisdiction in all matters relating exclusively to the local church, unless otherwise reserved or delegated.
2. The "District" Conference shall meet at least once each year, prior to the spring meeting of the General Conference.
3. All members shall have equal rights and privileges.
4. The Officers of the District Conference shall be a Moderator and a Secretary, who, with a Deacon, a Registrar, a Treasurer and such other officers as shall be deemed necessary, shall be elected at the regular Spring District Conference. The District Conference may also nominate at least two candidates for Trustees of THE SCHWENKFELDER CHURCH, to be voted upon at the Spring General Conference in May.
5. Each District Conference may provide for a nominating Committee to propose the names of candidates for the various offices, designate how it shall be appointed, and determine its duties.
6. The Moderator shall preside at all Conferences, and shall have the powers and duties that pertain to the office.
7. The Secretary shall perform the duties incumbent on the office or assigned by the proper authority.
8. The Moderator and the Secretary shall together constitute the Committee on Business.
9. The Registrar shall have charge of the genealogical records of the Church and shall have such other duties as the District Conference may prescribe.

10. Special District Conferences may be held at the call of the Moderator, at such time and place as the District Conference may determine, or Deacons demand, and must be held at the written call of one-tenth of the members of the local church.

11. The District Conference shall prepare and transmit to the General Conference such tabulated statistics and reports as may from time to time be called for by General Conference. It shall be the ordinary channel for bringing the questions of a local church before the General Conference.

12. The District Conference shall have the following rights and powers:

1. Election of Districts Officers.
2. Discipline.
3. Call and Dismissal of Pastor.
4. Etc., etc.

13. The following "Order of Business" is recommended for the District Conference:

1. The Calling to Order by the Moderator.
2. Opening Exercises.
3. Reading of the Minutes
4. Reports of Standing Committees and Officers.
5. Reports of Special Committees
6. Election of Officers.
7. Unfinished Business.
8. New Business.
9. Closing Exercises.
10. Adjournment.

CHAPTER V

Church Membership

1. Children born within the pale of the visible Church and consecrated to the service of God through public prayer by the pastor are to be regarded as under the special charge and supervision of the Church. And when they have arrived at years of discretion and have experienced the love of God in their hearts, they should receive regular instruction in Christian Doctrine before uniting with the Church by a public profession of their faith.

2. Opportunity shall be offered at least once a year by each local church for the admission of members, and public announcement shall be made of the same at least two weeks before the time of admission.

3. Members may be received into the church by a public profession of their faith, or by letter from other Protestant churches, or by a renewal of their profession.

4. The conditions for the admission of members shall be as follows:

The candidates must have experienced a change of heart, which includes the personal recognition and hatred of sin and a genuine desire to serve his Master in newness of life; in his system of faith the applicant is to approve at least the Apostles' Creed, and accept the doctrine and rules of the Church according to his best knowledge.

5. Members of other branches of the Christian church, in good and regular standing, may be received into the membership of the Schwenfelder Church on Certificate of Dismission. For special reasons such persons may also

be received by a renewal of their profession and by otherwise complying with the ordinary conditions for membership.

6. It is the privilege of those professing their faith on becoming members of this Church, to receive the rite of baptism administered by the pastor in the name of the Father and of the Son and of the Holy Ghost.

7. Applicants for Church membership shall be examined as to their spiritual qualifications by the pastor of the local Church, who may call to his assistance, the Deacons and Secretary of the District, who, together with the Pastor, shall constitute the Committee on Examination.

8. It is recommended that candidates for admission from other churches, having been baptized in infancy, receive the rite of adult baptism before partaking of the Lord's Supper. Exceptions may be made for conscientious reasons.

9. Reception of members shall ordinarily be conducted in the house of worship by the pastor on the day of Preparatory Services, or at the Communion Service. In special cases members may also be received privately.

10. All those who join shall subscribe their names to the Constitution in a suitable book kept for that purpose.

DUTY OF MEMBERS.

11. It is the sacred duty and privilege of Church members to lead godly lives and to bring others to the saving knowledge of Christ. They will make it their care and concern to encourage and support the labors and services undertaken by the Church, to give regular attendance upon the means of grace, and to foster all enterprises adapted to promote the temporal, spiritual and eternal welfare of man.

12. They shall obey the laws and rules of life prescribed in the Word of God and in the Constitution and Enactments of the Church, and should, in the measure as the Lord has blessed them, appropriate a sufficient portion of their means for the support of the Gospel and the Kingdom of Christ.

13. Members of the Church who fail to support its activities by their attendance upon its regular services or who absent themselves wilfully from participation in the stated Communion Services, or whose private and public life is not in harmony with the doctrines and rules of the Church and the Revealed Word of God, shall be regarded as negligent in their Church duties.

14. It shall be the duty of the Deacons to confer with such members, and in a Christian spirit endeavor to restore them to their full allegiance. In this effort every member of the Church should feel a personal interest and responsibility, and in a spirit of meekness and love use his influence and assistance to accomplish the desired end.

15. Those who will in no wise heed the earnest entreaties of the officers and members of the Church and who persistently refuse to renew their allegiance to their covenant obligations, thereby exclude themselves from membership in the Church, and their names are to be stricken from the roll.

16. Persons excluded from the Church for being derelict in their duties and obligations may be restored to membership after giving satisfactory evidence of a renewed purpose to fulfill the obligations of Church membership. The Church shall omit no effort to bring about their restoration.

17. A member removing from his own Church-home with the intention of residing permanently in the vicinity

of a sister Church should take letters of dismission and recommendation to that Church and at first opportunity unite with same. A member thus dismissed is still subject to the authority and discipline of the Church dismissing him until he is received into the fellowship of the Church to which he has been recommended.

18. After a letter has been received, due notice of that fact should be given at once to the church that issued the letter.

19. A member wishing to unite with another branch of the Christian Church may be dismissed by being granted a certificate of standing; or membership may end by the simple erasure of the name from the list of members.

20. The ministers shall be the officers for receiving and issuing of letters of dismission and recommendation.

CHAPTER VI

The Ministry

1. It is the prime duty of the Church to make provision for the Gospel Ministry and to secure for this important office persons who know, live and expound the saving Gospel of Jesus Christ.
2. The ministers and deacons will note those, who, by their piety, ability and Christian zeal, give promise of becoming useful ambassadors for Christ. They should encourage them to stir up the gift that is in them, requesting them to prayerfully consider whether they do not feel themselves called of God to enter this office.
3. It shall be the duty of General Conference, or of the District Conference, to license those to preach the Word who give evidence of special usefulness in bearing witness to the Truth, the persons thus chosen to be called **Licentiates**.
4. In case of a vacancy, a District Conference shall reverently and prayerfully proceed to fill this office. All members in good standing shall have the right to vote, and a majority vote shall be necessary for election.
5. It is expedient that they, who would enter the work of preaching the Gospel, give proof of their gifts and fitness for said work, before the pastors of the local churches, who shall constitute a committee to discern and judge as to their qualifications.
6. A Licentiate may receive full ministerial standing by the vote of General Conference or by a majority vote of the members of the local church whom he serves after he has shown fidelity, love, and zeal in the work and has

given evidence of soundness in Christian doctrine. As soon as convenient after election to the full duty and privileges of the ministry, the local church may conduct ordination services, and thus in a becoming manner induct the minister into his office.

7. The ministerial services of other properly qualified persons of this denomination or of other Evangelical churches, may be accepted or engaged by a majority vote of all members of the local church, or by a majority vote of the members present at a General Conference, regularly called.

8. Ministers are elected for an unlimited time.

9. The relation between the pastor and the local church may be dissolved at the option of either party by giving three months notice, or by mutual consent at any time.

10. It shall be the duty of the minister to preach the Word; to be urgent in season and out of season; to endure all things for the elects sake; to be an example to them that believe in the Word, in manner of life, in love and faith and purity; to present himself approved unto God, a workman that needeth not be ashamed, handling aright the Word of Truth.

CHAPTER VII

The Diaconate

1. In accordance with apostolic usage and with the provision of our Constitution it devolves upon this Church to provide for the office of the Deacon.
2. Only members of the local Church who possess a good testimony for unfeigned sincerity and approved piety shall be eligible to this office.
3. Each local church shall have three or more deacons elected by ballot for a term of three years or until their successors are elected.
4. Vacancies may be filled by temporary appointment made by the Moderator of the District Conference until the next regular election, when the vacancy shall be filled.
5. The term of office shall begin the first Sunday of May.
6. A deacon who has served a full term of office shall be ineligible for the three years immediately succeeding the expiration of his term.
7. The Church may hold ordination services for Deacons.
8. It shall be the duty of the Deacons to watch over the life and doctrines of the whole flock to which they belong, so that good order and discipline and proper Christian decorum may be maintained according to the letter and spirit of the Word of God. They shall attend and promote the public worship of Almighty God, attend to the spiritual and temporal affairs of the Church not otherwise provided for, and in general perform such duties as custom, or the action of the Church, may impose.

CHAPTER VIII

The Charity Fund

A Christian Community is not only rich in the priceless heritage to provide for the needy, but also as it fulfills this privilege which is laid at its very doors. The faithful performance of this part in Christian service is historically fundamental among the Schwenfelders from the first. When, therefore, in the course of their unhappy experiences, whereby they were exiled from home and land, bereft of their property, they became the recipients of the generosity bestowed upon them by their Mennonite brethren in Holland, they knew in what grace to receive those gifts.

The record of their sojourn in Haarlem, Holland, not only relates the hospitality with which Willem Van Buyssant and his three sons, Abraham, Jan and Isaac van Buyssant, entertained those forty families of Silesian pilgrims; it not only tells how the von Buyssant family paid their passage to Philadelphia, thus freeing them from the slavery of the redemptioner, but in addition the fact is recorded how this same Holland family gave a purse of 224 Rix-Dollars to the Schwenfelders to aid the poor among them upon their arrival in the New World. The chronicler has perhaps graciously refrained from recording how this generous gift helped to maintain the little band through the winter of 1734 and 1735. Nevertheless, from this donation we may safely begin to speak of a Charity Fund among the Schwenfelders in America.

There was doubtless much hardship to overcome by the very nature of their surroundings during the first twenty-five years of their abode in Pennsylvania. Nevertheless we find a bequest to charity in the last will and

testament of Dr. Abraham Wagner, who died May 5, 1763, in which one-third of his estate was bequeathed unto the poor and needy not only among the Schwenkfelders, but also among those of other denominations. The sum thus bequeathed amounted to £448 12s. 3½ d.; and the will directed that the entire sum should be distributed within ten or twelve years, but if it seemed best, fifteen or twenty pounds might be reserved a few years longer for cases of necessity, exclusively among the Schwenkfelders. The testator named Hans Christopher Heebner in Worcester, Melchior Kriebel or his son David in North Wales, Christopher Kriebel in Skippack, and Melchoir Schultz, Jr., in Goshenhoppen, who should receive and distribute this money. And it became a source of relief to hundreds of men and women without regard to profession or creed whether English or German, white or black, free or slave. Annually for ten years these distributions went into all that region lying between New Jersey on the east and the Juniata Valley on the west, Allentown and Easton on the north and Maryland on the south, and at least one sum of forty pounds went to the relief of the Schwenkfelders in Silesia.

The will also provided that in the first year after the decease of the testator, ten pounds of this fund was to be expended for Bibles, New Testaments and Psalm books, German and English; Schwenkfelder, Lutheran and Reformed Hymn Books; and that these should be distributed to poor children and adults. Moreover, twenty pounds of the same fund was devised to the Pennsylvania Hospital in Philadelphia towards carrying on the charitable design of the said Hospital.

The Wagner bequest is a unique example of broad-minded, Christian charity in the Colonial History of Pennsylvania, and in a peculiar way emphasizes the spirit of

fraternity which Schwenkfeld contended must pervade the community of Christian believers.

An instance of especial need in 1768 led to the establishment of the Schwenkfelder Charity Fund as we know it today. The first entry in the accounts of this fund was made on March 21, 1774, when £4 11 s. 8 d. was received as the balance of money previously accumulated, either by sabbath contributions or otherwise, for charitable purposes; and from 1774 to 1778 inclusive, the Wagner bequest annually yielded specific amounts to the fund. Since then the fund has been increasing year after year by gifts, stated collections and bequests, the latter not infrequently in the amounts of five hundred or a thousand dollars. Until 1790 one account was carried; since then there is a separate account extant for each District. By Conference action taken October 31, 1789, in Towamencin, the treasurer was instructed that the Charity Fund was to be used for the relief of the poor and also for other worthy objects. This practice was continued for more than a hundred years.

One of the epoch-making incidents in the history of the Schwenkfelders in Pennsylvania came about through the famous bequest of Edmund Flinn. By his will signed May 30, 1831, the balance of his estate was bequeathed to the Schwenkfelder Charity Fund. The will was contested on the ground that no legal organization of the Schwenkfelders existed. Litigation followed, but the bequest was sustained. This event brought about an incorporation, the first in the Schwenkfelder history.

MANAGEMENT OF THE FUND

1. The object of the Charity Fund is to help the poor and suffering, the needy and sick, the old and feeble, and to aid other worthy and charitable objects.
2. To maintain and promote such objects the Church commends the Fund to the charitably inclined, and earn-

estly enjoins each local church to take at least one yearly collection for the same, at such time as it may designate.

3. The Charity Fund shall be administered by a Board of five managers, who shall serve five years, one member to be elected each year.

4. The said Board of Managers shall elect its own officers, enact its own By-Laws, and make an annual report to General Conference.

5. In case of vacancies, the President, by and with the consent of a majority of the members of the Board, may fill such vacancies until their successors are duly elected.

6. The Pastor and Deacons of each local church shall make applications to said Board of Managers whenever a necessity **arises**.

CHAPTER IX

The Board of Publication

The Silesian Reformation by the Middle Way was brought about by the literary activity of Casper Schwenkfeld von Ossig and Valentine Crautwald, in defense of the Gospel. From the dawn of this movement through the centuries may be traced an increasing activity in the production of religious literature among the Schwenfelders. Although classed among the peasants in their native land, and for the most part engaged in agriculture, they have in their long history been interested in learning and literature.

When the intolerance of the mother country forbade their books to be printed, and confiscated such as had already appeared, there was sufficient ingenuity and native talent as well as religious consecration among this people to overcome so great a disadvantage by resorting to a manuscript circulation of their literature. Finally an imperial Misson took away their books and papers together with their other property and made their life in Europe impossible; but nothing daunted these soldiers of the cross, not even the awful hardships of pioneer home-making in their new settlement in Pennsylvania, from beginning immediately upon their arrival in America a more or less systematic manuscript restoration of their literature. A generation later their books were printed by Saur in Germantown, and Mueller in Jauer, Silesia. And for a hundred years thereafter, one after another, their publications appeared from the various presses in Pennsylvania.

During all this time there was no Board of Publication among the Schwenfelders; matters of publication were usually attended to by special committees appointed

from time to time. However, an incident occurred in 1883 which was destined to promote the creation of a Board of Publication among the Schwenkfelders. It happened that the inspiration from the study of Schwenkfelder history led the late Ex-Governor John F. Hartranft and the Honorable Christopher Heydrick to hold an informal conference in January, 1883, which gave the incentive to General Conference in Worcester on October 18, 1883, to appoint a Memorial Committee in anticipation of the Sesquicentennial of 1884. On this occasion the history of Christian, literary activity was reviewed by the several speakers. Our people were strengthened in hope and courage, and the 24th of September, 1884, became memorable. At the close of that day the fathers and mothers went home with a conviction that events of more than ordinary significance were about to take place. They were called upon to produce a complete edition of the works and letters of Schwenckfeld. The Schwenkfelders, summoned to a supreme effort in religious literary publication, were confronted with the problem of how to answer the summons.

A few weeks later, October 18, 1884, the General Conference of the Schwenkfelders was in session at Hosen-sack. The burden was how to answer the call. With the conviction that their action must be positive, and with more faith than funds, the Conference voted as one man to appoint a committee to publish the works of Schwenkfeld forthwith. Joshua Schultz, Howard W. Kriebel, William S. Anders, George K. Meschter, and Samuel K. Anders were appointed to perform this work. By this action the Board of Publication had been called into being. It is a question whether General Conference ever recorded an action that produced more far-reaching results than those which grew out of the activities of this committee. Furthermore, it is significant that this action should have been

taken in Hosensack Church, once the home of the historic Hosensack Academy.

The primary purpose of this committee was to provide for the collection and publication of the works of Schwenkfeld. Within a few months after their appointment, the committee had secured sufficient financial encouragement and had made all necessary negotiations with Professor Chester D. Hartranft, D. D., of Hartford Theological Seminary, so that on March 16, 1885, they were able to enter into a contract with him whereby he was appointed editor of the publication for which they were planning. A few months later the editor went to Germany and began to collect the material distributed throughout the German libraries and prepare the same for publication. But at the expiration of one year a variety of circumstances impelled the committee to recall the editor, and to all appearances the work had to be discontinued entirely.

A year or two later a changed situation enabled the committee to resume active work, and after many years of labor amid numerous trials and difficulties their labors were crowned with the first fruits of the large literary enterprise to which they subscribed their time and energy. The first volume of the *Corpus Schwenkfeldianorum* was issued from the press of Breitkopf & Haertel in Leipzig, Germany, in 1907.

In the course of years the duties of this committee were multiplied. Apart from the publication of the *Corpus Schwenkfeldianorum* minor publications of the Conference were also handed over to this committee; and since July, 1905, they have published "The Schwenkfeldian," which was begun by the Philadelphia Church in December, 1903, and which was assumed in May, 1905, as the official organ of the General Conference of the Schwenkfelder Church; they were also made the custodians of the Schwenkfelder Library. So it has come about that the

committee gradually assumed the form and character of a Publication Board whose official name is now THE BOARD OF PUBLICATION OF THE SCHWENKFELDER CHURCH.

MANAGEMENT OF THE BOARD.

1. The Board of Publication of the Schwenfelder Church shall be composed of seven members, elected by the General Conference of the SCHWENKFELDER CHURCH, who shall serve for the term of seven years, one member to be elected each year.
2. At the first election seven members shall be elected who shall determine among themselves the term of office of each, so that they may serve seven, six, five, four, three, two, and one year respectively.
3. Should a vacancy occur in the membership of said Board from any cause, the president of said Board with the approval of a majority of the remaining members of the Board shall fill such vacancy until a successor is duly elected.
4. The Board shall be the ordinary channel through which publications by THE SCHWENKFELDER CHURCH are issued.
5. It shall elect its own officers, enact such rules and by-laws as may be necessary, and shall make an annual report to the General Conference.
6. The Board shall be the custodian of the Historical Library of THE SCHWENKFELDER CHURCH.

CHAPTER X

The Board of Missions

At the semi-annual Conference of the Schwenkfelder Church, held in the Washington Meeting House, October 21, 1894, a Committee of six members was appointed to investigate as to how the Church might engage more actively and unitedly in building up and extending the Kingdom of God in the needy and neglected places of the earth, by establishing Sabbath Schools, Churches and Meetings for the worship of God and the propagation of the Gospel at home and abroad.

It was authorized to arrange a plan for the organization of a Board of Missions and also to establish with the co-operation of our brethren already in Philadelphia, a Mission in that city. The Committee held its first meeting in Philadelphia, December 30, 1894, and there gave inception to the mission movement that resulted ultimately in the establishment of the First Schwenkfelder Church of Philadelphia.

Resolutions stipulating the formation of a Mission Board of the Schwenkfelder Church were presented by the Investigating Committee, to the Spring General Conference held in Towamencin, May 25, 1895. They were accepted, and, by action of the Conference the members of the Committee were elected as the officers of "THE HOME AND FOREIGN BOARD OF MISSIONS OF THE SCHWENKFELDER CHURCH IN THE UNITED STATES OF AMERICA," the Board being thus formally organized on June 14, 1895:

Dr. George K. Meschter	President
Elmer E. S. Johnson	Secretary
Dr. James M. Anders	Treasurer

Rev. Oscar S. Kriebel

William K. Heebner

Joseph S. Anders

Joseph K. Schultz

Mission services were conducted in two different places in Philadelphia before the organization of a Church; viz., at Uber Street and Susquehanna Avenue, and at Thirty-first Street and Ridge Avenue. In 1898 the new church building was dedicated at Thirtieth and Cumberland Streets, and the church organization formally perfected on November 19th of the same year.

At a special meeting of the Board in Norristown, January 18, 1904, it was decided to organize a Mission in this borough with the ultimate purpose in view of forming a permanent Church organization. Sunday School sessions and preaching services were first held in the Chain Street School building, and on June 11, 1905, the Mission was transferred to the newly purchased church edifice on George Street near Marshall Street, where it is established as a Mission Church.

Before and since the organization of the Mission Board the local Churches, together with the missionary organizations of Perkiomen Seminary, have been sending financial support to different foreign fields. Special stations in China and India have been the recipients. In 1901 the Church pledged an annual contribution of \$300.00 for a term of three years, to the Apostolic Institute of Asia Minor, then under the presidency of the Reverend H. S. Jenanyan, who superintended the several fields at Tarsus, Iconium, and Marash.

The year 1904 marked the beginning of our own Foreign Missionary enterprise. Miss Flora K. Heebner, a member of the Worcester Church, having volunteered her services to the American Board of Commissioners for

Foreign Missions, was appointed teacher and evangelist to the women and girls of the said Board's Mission in Shansi, China. Since her sailing in the autumn of 1904, our Board has been associated with the American Board in mission work in this foreign field.

MANAGEMENT OF THE BOARD

1. The Board of Missions shall consist of seven members elected by the General Conference for a term of seven years, one member to be elected each year.
2. The said Board shall elect its own officers, enact such By-Laws as they may deem necessary, and shall make an annual report to the Spring General Conference.
3. In case of vacancies, the President, by and with the consent of a majority of the members of the Board, may fill such vacancies until their successors are duly elected.
4. The said Board shall be the ordinary channel for carrying on the missionary work of the Church.
5. All missionary work and contributions should be reported to the said Board, so that proper public credit may be given.
6. All property acquired by the Mission Board shall be held "in trust for The Schwenkfelder Church."

CHAPTER XI

Perkiomen Seminary

Believing in the wisdom and necessity of true Christian education, our fathers, at an early date, made generous provision not only for the moral and religious instruction of their children, but also for their moral and intellectual training as well, along broad and useful lines.

The schools which they organized and established in 1764, by a system of voluntary contributions according to their means, afforded ample educational opportunities for the training of their children and their neighbors children, not only in the rudimentary subjects requisite for a common school education, but also in such higher branches of learning as the Ancient and Modern Languages, higher Mathematics, Astronomy, Philosophy and Surveying.

These schools, which anticipated the fundamental principles of our public school system by more than half a century, were in charge of thoroughly educated teachers, not infrequently being imported from the mother country and, for many years, proved a great blessing to the church and to the entire community in which they were located. After the introduction of local subscription schools and the adoption of our public school system in Pennsylvania, those schools were discontinued, and the funds still available were devoted to educational and religious work, chiefly in the line of publishing and distributing useful books, tracts and pamphlets of various kinds.

Although for many years without any schools of their own, the Schwenkfelders never lost interest in the cause of Christian education. Accordingly, when the opportunity presented itself, they renewed their praiseworthy educational activites of the earlier years and purchased the

school property of Perkiomen Seminary, located at Pennsburg, Montgomery County, Pennsylvania, enlarged and renovated the buildings and opened the school to the public under the original name of Perkiomen Seminary, in the fall of 1892. The school was favorably regarded by friends of true education everywhere, irrespective of creed or church affiliation, from the day of its opening, and has been conducted with increasing usefulness to the large numbers of young people of all shades of religious belief, from far and near, who have been glad to avail themselves of the many educational advantages offered under such wholesome and Christian surroundings.

It is a source of satisfaction and gratitude to all the members of the church, interested in Christian education, that the noble and self-sacrificing educational work of the fathers, as organized and carried on under their school system of 1764, is now being continued and maintained at Perkiomen Seminary in the same generous spirit and with the same earnestness of purpose, for the development of true Christian manhood and womanhood, which characterized the work of the fathers.

MANAGEMENT OF THE SCHOOL.

1. The school was incorporated under the laws of Pennsylvania in the fall of 1892 and the corporate name of the institution is PERKIOMEN SEMINARY.

2. The purpose of the school, as set forth in the charter is: "The establishment and maintenance of an institution of learning for the education of youth in the various branches of Science and Literature the useful and literary arts and the learned and foreign languages. The instruction and training shall be Christian but non-sectarian.

3. The corporation is administered by a board of Trustees, which shall consist hereafter of twenty-five members, and which shall be constituted as follows: Sixteen mem-



bers shall be elected by the General Conference of the Schwenkfelder Church, eight shall be appointed or elected by the Board of Trustees, as they shall direct, and the Principal of the school shall be a member by virtue of his office.

4. The term of office of the members of the Board of Trustees shall be four years, or until their successors are elected or appointed. Such provision shall be made as to the time and manner of their appointment or election, that the term of office of not more than six members of the entire Board shall expire in any one year. Since the Principal is elected by the Board of Trustees, the time and manner of his appointment or election as a member of the Board is to be determined by the Board itself.

5. In case of vacancies by resignation, by death, or for any other reason, the President of the Board of Trustees, by and with the advice and consent of the Executive Committee of said Board, may fill such vacancy or vacancies until their successors are duly and properly elected or appointed.

6. The Board shall make an annual report, either through the Principal ,or Secretary of the school, on the educational and financial work of the institution, such report to be presented in writing to the General Conference of The Schwenkfelder Church at its regular fall session, or at such time as the Conference may designate.

All bequests to the school shall be made to the corporate name of the institution, to be administered by the Board of Trustees, as it deems wise and best. Preference may be expressed as to how any bequest shall be used by the Board, but experience has demonstrated that it is unwise to limit donations or bequests too specifically, because of change of conditions, which are liable to occur in the progress and development of such a school as PERKIOMEN SEMINARY.

CHAPTER XII

Church Discipline

1. It shall be the duty of every member to keep the unity of the spirit in the bond of peace and by the help of God, in fraternal love and Christian forbearance, to make the "Golden Rule" the basis for all his dealings with his fellowmen.

2. Should a brother or a sister commit a wrong, or fall into vice, thus causing an offense against God and man, the same shall be restored in the spirit of meekness.

3. In private offenses, or such as one member may commit against another member, occasioning a grievance which does not affect any other person or persons the course prescribed by our Lord should be followed:—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear him, tell it unto the church."

4. It is the duty of every Christian who knows that a brother is grieved with him to seek such an one and try to remove the difficulty: "If thou bring thy gift to the altar and there rememberest that thy brother hast aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

5. When any case of discipline comes before the church it must not be neglected or dropped, but be judiciously pursued until the difficulty be adjusted, the offense removed, or else the offender be disfellowshipped.

6. Public offenses are such as are supposed to be a reproach or an injury to the Church as a body or to the re-

putation of religion. They are not against any one person more than another.

7. Any member having knowledge of any public offence by a member should confer with the pastor and deacons as to the best course to be pursued.

8. The pastor and the deacons should, by the best method they are capable of devising, labor to adjust the matter without bringing it into the Church or making it public.

9. If their efforts fail, or of the case be already public and a reproach to religion, then they shall bring it to the Church and direct the course of discipline.

10. The Church thus having the case before them should cite the offender before a regular or special District Conference to answer the charge. He should be allowed to hear the evidence against him, know the witnesses, and be permitted to answer for himself.

11. If the accused disproves the charges, or if he confesses the wrong, makes suitable acknowledgement, and, so far as possible makes reparation, with promise of amendment, in all ordinary cases, this should be deemed satisfactory and the case dismissed.

12. If after patient deliberation and prayerful labor all efforts fail to reclaim the offender, then the Church must put him away.

13. If the case be one of gross immorality by which the reputation of the body and the Christian name is scandalized, the offender must be put away notwithstanding any confessions and promises of amendment. He may be restored subsequently if suitably penitent.

14. If any member shall attempt to bring a private grievance before the Church, or otherwise make it public before he has pursued the course prescribed in 5, he becomes himself an offender, and subject to the discipline of the body.

15. When private difficulties exist among members which they cannot or will not settle, the Church should consider them as public offenses, and as such dispose of them, rather than suffer the perpetual injury which they inflict.

16. When a member refers to the Church any private difficulty which he has been unable to settle, he must submit it wholly to the disposition of the Church and abide by their decision. If he attempts to revive and prosecute it beyond the decision of the Church, he becomes an offender and subject to discipline.

17. Any member tried by the Church has the right to receive copies of all charges against him, the names of his accusers and witnesses, both of whom he shall have the privilege of meeting face to face, hearing their statements, bringing witnesses on his side, and answering for himself before the body.

18. If at any time it shall become apparent or seem probable to the Church that it has for any reason dealt unjustly with a member or excluded him without sufficient cause, it should at once, by concessions and restoration, so far as possible repair the injury it has done.

19. Nothing can be considered a just or reasonable cause for discipline except what is forbidden by the letter or the spirit of Scripture. And nothing can be considered a sufficient cause for exclusion except what is clearly contrary to Scripture and what would have prevented the reception of the person into the Church had it been known to exist at the time of his reception.

20. Any person who thinks himself aggrieved by the decision of the District Conference or the officers of the local Church has a right to appeal to the General Conference, but he must give to the Moderator of his District Conference within one month a distinct notice of his intention to appeal with the reasons for his appeal.

CHAPTER XIII

Rules of Order

1. All business shall be presented by a motion made by one member and seconded by another and presented in writing by the mover, if so ordered by the chairman or demanded by a member.
2. No discussion can properly be had until the motion is made, seconded, and stated by the chairman.
3. A motion cannot be withdrawn after it has been discussed, except by the unanimous consent of the body.
4. A motion having been discussed, must be put to vote, unless withdrawn, laid on the table, referred, or postponed.
5. A motion lost should not be recorded, except so ordered by the body at the time.
6. A motion lost cannot be renewed at the same meeting, except by unanimous consent.
7. A motion should contain one distinct proposition. If it contains more it must be divided at the request of any member, and the propositions acted on separately.
8. Only one question can properly be before the meeting at the same time. No second motion can be allowed to interrupt one already under debate, except a motion to amend, to substitute, to commit, to postpone, to lay on the table, for the previous question or to adjourn.
9. These subsidiary motions just named cannot be interrupted by any other motion; nor can any other motion be applied to them, except that to amend, which may be done by specifying some time, place, or purpose.
10. Amendments may be made to resolutions in three ways—by omitting, by adding, or by substituting words or sentences.

11. The amendment must first be discussed and acted on, and then the original resolution as amended.

12. Any member desiring to speak on a question should rise in his place and address the chairman, confine his remarks on the question, and avoid all unkind and disrespectful language.

13. A member while speaking can allow others to ask questions or make explanations; but if he yields the floor to another, he cannot claim it again as his right.

14. The fact that the person has several times arisen and attempted to get the floor gives him no claim or right to be heard. Nor does a call for question deprive a member of his right to speak.

15. A question is put to vote by the chairman, having first distinctly restated it, that all may vote intelligently. First, the affirmative, then the negative, is called, each so deliberately as to give all an opportunity of voting. He then distinctly announces whether the motion is carried or lost.

16. Voting is usually done by "aye" or "no," or by raising the hand. In a doubtful case, by standing and being counted; on certain questions, by ballot.

17. If the vote as announced by the chairman is doubted, it is called again, usually by standing to be counted.

18. All members should vote unless for reasons excused or under discipline, in which case they should take no part in the business.

19. The chairman does not usually vote, except the question be taken by ballot, but when the meeting is equally divided he usually gives the deciding vote.

20. When the vote is to be taken by ballot, the chairman appoints tellers to distribute, collect and count the ballots.

21. In case of a tie vote another ballot should be taken.

22. Committees are nominated by the chairman, if so di-

rected by the body or by any member; and the nomination is confirmed by a vote of the body. More commonly, the body directs that all committees shall be appointed by the chairman, in which case no vote is needed to confirm.

23. To avoid the possibility of the neutrality of equal division, committees should be composed of an odd number of members.

24. When a course of action has been determined ~~on~~ and the object of the committee is to carry out measures already fixed, it should be few in number and wholly composed of the warm friends of the proposed measure. But when the intention in referring the matter is to gain additional light, or to investigate more widely with a view to harmonize a conflict or a conflict of judgment, the committee should be larger, and should carefully include intelligent representatives of all shades of opinions.

25. The report of a committee is received by a vote, which acknowledges their services and takes the report before the body for its action. Afterwards, any distinct recommendation contained in the minority is acted on, and may be adopted or rejected.

26. Should a committee fail of unity and a minority dissent, a secondary report can be made, which should begin: The undersigned, a minority of the committee, etc., beg leave.

27. Such a minority report can be read as a matter of right. But the only way in which it can be acted on is for some one to move to substitute it for the report of the majority, which would bring both before the body.

28. A report may be received and adopted by the same vote.

29. A report may be recommitted to the committee, with or without instructions; or that committee discharged, and the matter referred to a new one for further consideration.

30. A committee may be appointed with power for a specific purpose. This gives them power to dispose conclusively of the matter, without further reference or report to the body.

31. The first named in the appointment of the committee is by courtesy considered the chairman. But the committee has the right to name its own chairman.

32. The member who moves the appointment of the committee is usually, though not necessarily, named its chairman.

33. A committee is discharged by a vote when its business is done and its report accepted. But usually in routine business a committee is considered discharged by the acceptance of its report.

34. The chairman announces all votes and decides all questions as to rules of proceeding and order of debate, but any member who is dissatisfied with his decisions may appeal from them to the body. The chairman then puts the question, "Shall the decision of the chair be sustained?" The vote of the body, whether negative or affirmative, is final.

35. Debate may be cut short by a vote to take the previous question. This means that the original or main question under discussion be immediately voted on, regardless of amendments and secondary questions, and without further debate. 1. If the motion for the previous question be carried, then the main question must be immediately taken, without further debate. 2. If the motion for the previous question be lost, the debate proceeds as though no such question had been made. 3. If the motion for the previous question be lost, it cannot be renewed, with reference to the same question, during that session .

36. Immediate and decisive action on any question under discussion may be deferred by a vote to lay on the

table the resolution pending. This disposes of the whole subject for the present, and ordinarily is in effect a final dismissal of it. But any member has the right subsequently to call it up; and the body will decide by vote whether or not it shall be taken from the table.

37. Certain motions by established usage are not debatable, but when once before the body must be taken without discussion. These are; the previous question, for indefinite postponement, to commit, to lay on the table, to adjourn. But when these motions are modified by some condition of time, place, or purpose, they become debatable and subject to the rules of other motions.

38. A motion to reconsider a motion previously passed must be made by one who voted for the motion when it passed. A vote to reconsider should be taken at the same session at which the vote reconsidered was taken, and when there are as many members present.

39. The body may decide to take up some definite business at a specified time; that business thereby becomes the order of the day for that hour. When the time mentioned arrives, the chairman calls the business, or any member may demand it, with or without a vote; and all pending questions are postponed in consequence.

40. Any member who believes that a speaker is out of order, or that discussion is proceeding improperly, may at any time rise to a point of order. He must distinctly state his question or objection, which the chairman will decide.

41. A simple motion to adjourn is always in order except while a member is speaking or when taking a vote.

It takes precedence of all other motions and is not debatable.

42. A body may adjourn to a specified time; but if no time be mentioned, the fixed or usual time of meeting is understood.

43. The object of special meetings of any deliberative body should be distinctly stated in the call for such meeting, and the business must be distinctly limited to such expressed call.



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